

THE CHRISTIAN CENTURY

WHEN the spirit within is modest and serene, when the mind is filled with loving thoughts, then the face takes on a new aspect, as did the homely face of Abraham Lincoln. The man who is thinking how he can overreach his neighbor in business, the woman who whispers little insinuations against her acquaintance—these are not starting on the road which leads to beauty of holiness.

T. Van Ness.

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

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The Christian Century

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Monday of the week of publication.

DEDICATION FIRST CHRISTIAN CHURCH, OMAHA, NEB.

An event of notable importance in the
history of the Church of Christ in Ne-
braska occurred Sunday, October 27th, in
the dedication of a beautiful church
building erected by the First Christian
Church in Omaha. The best of all is
that it was dedicated without debt. Bro-
ther Z. T. Sweeney was master of cere-
monies. After a masterly sermon upon
the Gospel as a civilizing agency, he
stated that of the sixty thousand dollars
expended on the purchase of the lot and
the erection of the building, eighteen
thousand remained to be provided for to
complete payment. In a short period
something more than twenty-two thou-
sand dollars was pledged, making the
full payment amply secure. This cer-
tainly was a marvel in view of the fact
that there is little wealth in this church
as compared with other commercial cen-
ters. It speaks volumes for the wise
foresight, the good judgment of the
pastor, Brother S. D. Dutcher, and his
co-workers in the management of the
business. Not least is the phenomenal
courage and consecration of the mem-
bership. Too much praise cannot be given
the building committee, of which Bro.
W. A. DeBord is the chairman. To one
not conversant with the character of this
church, the prospect looked forbidding,
but not so to this plucky, consecrated
band.

Brother Sweeney, who is certainly a
competent judge, pronounced it one of
the most beautiful and practical church
buildings of any in our brotherhood. It
is located centrally and in the best part
of the city, corner of 26th and Harney
streets. It is in the best church neigh-
borhood, and as convenient as possible
for the membership.

The structure is of Doric Greek archi-

ture. On two sides there are massive
stone columns. It has an ample base-
ment devoted to Sunday school and other
general uses. The second floor is reached
from without by broad stone steps. Be-
sides the elegant audience room, finished
in mahogany, with pipe organ, the gift of
Dr. Mercer in memory of his mother,
there are parlors and all modern con-
veniences for the social life of the church.
In the afternoon a fellowship service was
held at which a large number of the
pastors of the city gave cordial expres-
sions of good will and congratulation.
The respect in which the church and its
pastor are held was strongly manifested.

Brother H. J. Kirschstein, of the North
Side Church, Brother W. A. Baldwin,
Nebraska's corresponding secretary, and
the writer were present as representa-
tives of the brotherhood of the state.

The great meeting at Lincoln detained
many in that city. It is the universal
verdict that special credit is due to Bro.
Dutcher for the consummation of this
great work. He is now the president of
the ministerial association of Omaha and
holds a place of honor in the social and
religious life of the city. May he re-
main to reap the fruits of his labors for
years to come.

The event marks an era in the work of
the church in Omaha, after its struggles
of nearly a quarter of a century. It is
an inspiration for the whole state.
Henceforth Omaha with its two vigorous
churches, led by aggressive, loyal pastors,
will be in a position to assume a leader-
ship and influence in Nebraska as never
before.

W. P. Aylsworth.

CHURCH EXTENSION RECEIPTS

Comparative Statement for Fourth Week
of October, 1906, and Fourth Week of
October, 1907.

Contributions from churches, 1906,
\$785.05; 1907, \$508.92; loss, \$276.13. Con-
tributions from individuals, 1906, \$2,-
092.83; 1907, \$74.25; loss, \$1,918.58. Num-
ber contributing churches, 1906, 45; 1907,
38; loss, 7.

It will be noted that we have fallen
behind in receipts from the churches
and individuals. The loss in individual
receipts is due to the fact that last year
\$1,000 was received on the Frank H.
Main Loan Fund, which has not been
paid this month, and an annuity of \$1,-
000 was received last year while no an-
nuity money was received during this
week. It is hoped that the churches
that have promised to send offerings will
hasten them by remitting to G. W. Muck-
ley, Cor. Sec., 600 Water Works bldg.,
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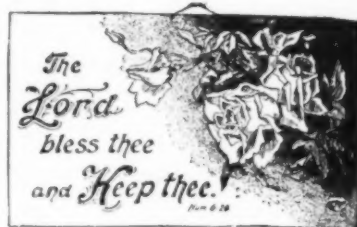
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to God, loving him because he first
loved us, and gave himself for us."

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The Christian Century

Vol. XXIV.

CHICAGO, ILL., NOVEMBER 7, 1907.

No. 45.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THE CURSE OF JEZEBEL.

It is an accepted truth that the Old Testament presents the law of severity and the New Testament the law of love. Yet it is a solemn fact that some of the sternest words in Holy Scripture are recorded in the books of the New Testament. Nothing more terrible could be conceived than the utterances of our Savior regarding wilful and deliberate sin and the fate of the impenitent and persistently unbelieving. The apostles spoke with authoritative severity regarding the sins which made society hideous in their age, and revealed the fact that the law of love which is the heart of the gospel is more terrible in its chastisements than the law of retribution which the Old Testament set forth.

In the letters to the seven churches of Asia recorded in the opening chapters of the Apocalypse, the writer, speaking for the Lord, uses most emphatic and condemnatory language in reproving those evils in the churches which had been found fatal to growth in spiritual life. Of such passages none is more informing than one contained in the letter to the church at Thyatira. Like the churches in Ephesus, Smyrna, Pergamum and Philadelphia, this one is commended as faithful to the truth. Its love, faith, service and patience are especially approved. Its recent works have been even better than the first. Yet in its membership there is a certain woman whom the writer names Jezebel, using a term made significant by the story of the idolatrous queen of Ahab. This woman has become a leader in the church at Thyatira. She calls herself a prophetess. She teaches unlawful sanctions and encourages indifference to those distinctions between lawful and unlawful things which to a sensitive mind were matters of great importance. This "prophetess" is rebuked with epithets and threatenings so stern and terrifying that one wonders to what enormity of belief and conduct her teachings and example had led.

Yet from all we know of this unnamed leader she was by no means a woman of evil character or blemished life. It is true that Prof. Schuerer has made out a strong case against her, believing her to have been a prophetess and priestess of a Chaldaean Sibyl in Thyatira, where a mixture of pagan rites with Jewish ideas was practiced; and more recently Mr. Anderson Scott speaks of her teaching as "an encouragement to licentiousness" and of "the libertinism which was taught and practiced in Thyatira," and she has been regarded by not a few commentators as entirely false, abandoned and immoral in her life and teaching.

But Prof. Ramsay seems to have made out a completely conclusive case in his insistence that her error consisted rather in the effort to accommodate Christian teaching to the pagan life of the place in which she lived, and especially to make such compromise with heathen so-

cial customs as would permit the members of the Christian society to enter with untroubled conscience into the activities, political, industrial and social which made up the life of Thyatira. She seems thus to have been less an evil-minded prophetess than one who made the vital mistake of obscuring the clear line of division between Christianity and heathenism. Hers was the sin of compromise and it is significant that against that sin the sacred writer hurls the invective of unmeasured denunciation.

The curse of Jezebel is the warning to a church which is in danger of growing acquiescent in the midst of a materialistic and selfish social order. Perhaps our own time needs the warning even more than did the first century. The world-passion invades the church, tempting its members to forgetfulness of their sacred task of witnessing for Christ. The warning word must be spoken. The danger of compromise is the gravest which confronts the church to-day. Its manifestations are manifold.

The spirit of worldly amusement devilizes Christian enthusiasm: Men and women are caught away by a love of pleasure which substitutes amusement and frivolity for the serious business of life. Every device of gaming, dissipation and reckless waste of money, strength and character is devoted to the task of killing time, until the thoughtful observer is compelled to wonder how much people will succeed in the attempt to kill eternity.

Materialism, sordidness, the love of wealth and the desire to excel, lead to compromises which would have been scorned in earlier years when faith was fresh and courage high. With this goes the loss of high and noble tastes. The excitement of our modern complex life dulls the edge of conscience and obscures the colors of the moral life. Such compromise as could not have been imagined in the early days of first love for the Master becomes commonplace.

Further examples need not be cited. Compromises with public and private sins, with low and dishonorable practices in business, with low ideals and prayerless conduct in home life, are the sins of the Jezebel spirit of our age, and upon them the curse of Jezebel falls as of old. The church must keep its testimony clear, emphatic and uncompromising. That was the glory of the apostolic and later ages. Only such a church could have won the victories which have made inspiring our Christian history; only such a church can achieve the conquests for which our age waits with expectation and anxiety.

THE STATE OFFERING.

November is sacred in the missionary calendar to the offering for missionary work in the different states. The fact that this ministry lacks the romance of foreign mission work and the breadth and sweep of our general home missions

should not obscure it from the attention of our churches.

In Illinois the need is very great. A large work has been accomplished by the State Board during the past year, but much remains to be done and the opportunities of the present moment are greater than ever before.

The amounts requested from each church are not large. The apportionment is not mandatory, but suggestive. It ought not to be difficult for every church to meet its apportionment promptly and gladly, and such response would put fresh enthusiasm into the hearts of all the workers in the Board and on the field.

What is true in Illinois obtains in every other state where we have organized missionary activities. November should not be allowed to pass without making an offering for the support of this enterprise, which is so essential to our permanent growth and effectiveness.

THE CHILDREN OF MISSIONARIES.

We have had occasion to speak recently of the hardship to which missionaries are subjected in those cases in which they must leave their children in the homeland while they go out to the mission field.

Hardly less difficult is the problem of those missionaries whose children are with them, but have no suitable educational privileges in heathen lands.

F. E. Meigs of the Union Christian College at Nanking, China, is now visiting the United States in the interests of a school to be established in central China for the education of such children. Probably the question is as acute in the case of the missionaries to China as in any other part of the heathen world.

There are more than four thousand workers scattered over the Chinese Empire, representing forty missionary societies. Yet only one of these societies maintains a school in China for the education of the children of the missionaries. There are probably one thousand children of this class to whom not a single school is open.

Of course the missionaries have done all they could to provide for the education of their children in their own homes. But if the reader will picture to himself the difficulties which would beset him in attempting to educate his own children suitably if there were not a single school, academy or college in the land, to which he could send them, and he were compelled to provide this instruction himself in addition to all his other work, he may easily comprehend the pathetic and indeed desperate situation which the missionaries face.

The facts need no argument. The missionaries with united voice appeal for such a home and school in China. It is an honor to the Disciples that Brother Meigs is made the representative of this united Protestant interest. While his

appeal is to all Christian people, we cannot doubt that the Disciples will be especially interested in assisting the work.

THE PREACHER AND THE WEED.

The amount of space given to the advertisement of cigars and brands of tobacco in public signs and newspapers leads one to wonder whether the use of the weed is on the increase or decline.

Among preachers we are glad to notice a marked diminution in the practice. The members who smoke or chew tobacco do so against the protest of their congregations and their own better judgment. We hope to live to see the day

when the practice shall be so decisively reprobated as the use of liquor is to-day.

We quote from our excellent exchange, "Unity," of this city, and with hearty approval, the following:

W. R. Peabody, in a spirited article on "The Spirit of the Woods" in a recent number of the Outlook speaks of the moment of "perfect pleasure" when "at the railway station with a cigar in his pocket and a book in his hand a man chooses his seat in the smoking compartment of a parlor car," etc., etc. Throughout the article every once in a while the writer turns aside to pay his respects to "Queen Nicotine," after the manner of Barrie. This is quite in line with certain tendencies even among the professions devoted to ethical leadership and the training of youths—the preacher and the teacher. There is much in vogue in modern literature and practice that goes to impress the young lad with the conviction that smoking is an "elegant accomplishment."

Of course a poor cigar and a stale pipe is an offense to good manners, but a "fine cigar" and a well colored meischau is a becoming "decoration," indeed—not only an innocent but a refined accomplishment. It is useless to confront such youths with the warnings of the medical profession or with the horrible figures that represent economic waste, the exhaustion of the fields and of human life that go into the production so long as literature and poetry and the men they honor surround the use of it with a halo of poetry and social distinction. The whole argument of the physician and the economist is false and void. If tobacco is not a nasty "weed," a deceptive narcotic, whose consolations are delusive, its influences stupefying and not resting, and it is time that the truly intelligent and really refined should recognize the nasty stuff in its right light. We do not say that there are not able teachers and worthy ministers who smoke, but we do say that they are such in spite of, not on account of, the deplorable inconsistency and the lamentable handicap which compel a man in this respect to say to those whom he would teach and lead, "Follow my precepts rather than my practice."

Correspondence on the Religious Life

THE PASSING OF DOCTRINE.

The Correspondent—Is it not fortunate that we now hear much less of the doctrinal than formerly, both in preaching and in conversation?

If "doctrinal" here is used in the sense of "partisan," I agree it is well that it is ceasing to have any large claim upon our attention. The heated partisan discussions did not always lead to light. Though religion was their theme, they were often irreligious in spirit and in results. To corner an opponent is not a sure way of converting him. The animal in the ordinary human will likely set his teeth. Religion is wonderfully illusive to the touch of the rude.

It evades ambition and selfishness masquerading under contention for the truth. Its doors are open only to the humble and the sincere. I have seen the proud become learned in science; I have noticed that the contentious sometimes make great worldly conquests, and I have observed that the arrogant frequently reach places of great power; but I have never yet seen a partisan spirit go far into the secrets of religion. Its mysteries, its tenderness, its mighty throbbings, its lofty transcendencies, its subtle power, are all forbidden to the profane swaggerer. Religion is love, and love will not permit of quarrelling disputations. Religion, if gained, must be sought by holy minds. Its reward is the peace of God and not the cheap chuckle of victory in debate.

The partisan is passing because the soul of man, which is essentially religious, feels that that which separates good people, leaving bitter feelings, is incongruous with the true religion of Christ, which in its aim and true working always cements bonds of love and deepest fellowship. If we must choose between the two, let us love together rather than think together. Hatred, of which sectarianism is a gregarious manifestation, is the blighting heresy of Christendom.

DOGMA AND DUTY.

But true doctrinal consideration will abide. Every Christian virtue presupposes a Christian truth. Duty and dogma are inseparable. To cease to wrangle is not to cease to affirm. In order to be Christian in spirit we do not have to smother our convictions. In fact strong convictions must possess every Christian soul. Christianity rests on mighty affirmations. When its brain grows listless, its heart will be cold in death. There is no way out of our present-day hesitation but by hard thinking and courageous acting. Devotion must

George A. Campbell

have its reasons. Even sacrifice must believe it is worth while. Injustice has been done the Gospel of our Christ by a too frequent reference to it as "the simple Gospel." It is "simple." It is suited for all. It meets the needs of the child, of the illiterate and of the benighted heathen. It starts with every soul just where it finds him; but its leadings are afar. Is the universe big? Is space dizzily wide? Is time infinite? Is the nature of man puzzlingly complex? Is God mighty, holy, from everlasting to everlasting, immanent, transcendent? Have the ages failed to fathom the personality and works of Christ? Yea, even so. Then the Gospel of Christ is unspeakably profound, so profound that we see that the simplicity of its beginnings quickly radiate into depths and heights that are thrilling in their awful boundlessness.

It is well for man to follow God's thought as far as he may. If the Creator wants all the fields to be tilled, surely he wishes the full power of the minds of his children to be used. If it is wise to study the grandeur of his creation, surely it is better to feel our way into the sublimity of his spiritual revelations.

"FIRST PRINCIPLES."

Often by doctrinal preaching is meant the consideration of what has been called the "first principles." In these the "simple Gospel" is emphasized. Its pointed truths are enumerated on the fingers, and souls are born into the kingdom. Happy are they if afterwards they are led day by day into newer glories of the kingdom. They should go on to perfection. It is daily appropriated truth that proves the expulsive power of the soul. Our fathers had the vital breath. The "first principles" mightily gripped them. We need to stretch these "first principles" to their legitimate far-reach. We can spend a lifetime on "faith" and "repentance" and then but poorly understand them. But unless we are adding new territory to our Christian possessions we are in danger of losing what we already have. The "first principles" of childhood will not suffice for the accumulating years. Every soul needs some truth, to him fresh, for to-day's duties.

At times how glibly we repeat what has been called the golden text of the Bible, "God so loved the world that he gave his only begotten son, that whoever believeth on him should not perish, but have everlasting life." The most of

us have known it by heart from childhood, but none of us yet know it. Its distances are appallingly great. It is plain enough for the man of the street, the wayfarer. But again it is too profound for all the libraries of the world yet to have compassed it. John and Paul, Augustine and Calvin, Luther and Melancthon, and ten thousand other great brains and hearts have tried to interpret to us the first word. They have given us but feeble glimpses of him who is named God. The last word and many between suggested vast sweeps that they could not measure.

But by their intellectual doctrinal endeavors they were anchored more firmly and lovingly to the Gospel; their souls were enriched, and the world through their "midnight oil" was greatly blessed.

No, brother correspondent, unless the world and the church are to be greatly impoverished, consideration of the great doctrines must continue. With George A. Gordon I agree when he says, "I must believe that profound thinking will once more become the recognized servant of profound living."

BROTHERS OR BRETHREN?

Is it right to use "brothers" in the sense of "brethren"?

I think so.

"Brethren" has had a long and sacred history. It has spoken of spiritual ties, while "brothers" has spoken of fleshly relationships. But our thought is changing. The distinction between the sacred and the secular is not so marked. The soul and body both unite to make personality. Both are divine. Neither can be ignored in seeking the health of the other. Monday as well as Sunday is a sacred day. It is the Lord's day. Every day is his. No human activity fails to have its bearing upon the kingdom. Indeed, as we are, with the thought of the universality of the Father's loving activities, we are not surprised that the language of sacerdotal distinctions is passing away. As we become possessed with the spirit of the brotherhood of man we should be content to use "brothers" instead of "brethren." The lodges, I believe, use "brothers." The labor unions never say "brethren."

F. B. Meyer says "brethren" has passed from his vocabulary, and "The Twentieth Century New Testament" has substituted "brothers." It seems more human to me. It does not suggest artificial barriers. Language is a growth. It cannot be forced, as our good President found out. "Brethren" is deep rooted and may never cease, but "brother" seems good (Continued on page 956.)

AN EXPLANATION AND AN APPEAL.

When the proposition to raise \$500,000, as a Centennial offering to the endowment of Bethany College was first made, I had not the most remote idea that I would become actively identified with the raising of this money. At that time I even protested against being made chairman of the Alumni Committee, but finally consented to occupy that position. However, as the days have gone by, it has become evident that some one must take active charge of this great enterprise in order that it may be made a success. Nothing moves without something to move it. Personality is the power behind every great undertaking, and where this personality is lacking, the wheels of the enterprise are sure to stand still. In view of this undoubted fact, I have at last been induced to throw my whole personality and energies into the work of securing this great endowment fund for my alma mater. I was already loaded down with heavy responsibilities. Among other things I had begun the preparation of a great literary work, viz., "A Comprehensive History of Our Religious Movement." But I have unloaded much of the work already in hand, and have agreed to superintend the campaign for raising the proposed Centennial offering to Bethany College. Of course I will continue my literary work to some extent, but will necessarily have to bridge it considerably during the time of my active canvass for the college. But nearly all my other engagements have been canceled, or will be canceled immediately, so that I may give my time and thought to the great enterprise now before me. I have felt that in some respects I could not round out my life in a better cause than to be instrumental in securing a liberal endowment fund for the college which Alexander Campbell founded, and which has done so much for the advocacy of the principles for which he contended. I feel that I could not spend the next two years of my life, if I am spared for this service, better than to give it unreservedly to the raising of this endowment fund.

But I can do nothing without the help of my brethren. Is not the cause as much theirs as mine? Is not every Disciple of Christ under obligation to do what he can to make this endowment fund a great success? Indeed, is it not a fact that our proposed Centennial, in 1909, would be practically a farce if Bethany College is not liberally remembered in our Centennial offerings? I do not wish to undervalue the importance of any or all the pleas that are set forth in view of our Centennial celebration, but I believe that no one will dispute the supremacy of the plea which I make. It certainly ought to have the first place. It has been truly said that Bethany College is the mother of us all. In view of this fact surely no one will hesitate to contribute, at least, a small sum toward the raising of this Centennial fund. I make my appeal especially to the preachers and the old students of the college. If these will all actively engage as agents in the raising of this fund the amount will be practically assured before the first of January, 1908. What is done should be done quickly. The old French proverb, "He who hesitates is lost," is of special significance with respect to the work now in hand. No one will miss a dollar, and this will secure fellowship in this great Centennial offer-

ing. But thousands can give more than this, and by so doing will add to their own happiness as well as to the efficiency of the grand old college, which stands for so much in the history of our religious movement. Will not the friends of the college enclose their contributions at once to the "St. Louis Union Trust Company," St. Louis, Mo., and they will promptly receive a receipt for the same, while their names and addresses will be entered in a book which book will be preserved in the library of the college as a memorial of all who have remembered the college in its time of need.

I will be glad to correspond with preachers or with any one who is interested in this great matter and who desires information or helpful suggestions with respect to the best way to raise this money. Already a number of preachers have pledged their churches for at least one dollar for every member, while many other preachers have promised to put the matter before their congregations and take subscriptions for the same. Very much can be done in this way, but very much can be done also by personal application to friends of the college. Will not every Disciple of Christ become an active agent in securing this endowment fund? If even one quarter of our great brotherhood would heed this appeal, the work would be speedily accomplished. Let there be no hesitation. Let every one take up the work at once, and soon I will be able to announce a great and glorious victory.

W. T. Moore,

November 1, 1907. Columbia, Mo.

THE UNION MOVEMENT IN CANADA.

The writer went from our recent convention in Norfolk to the annual convention of the Baptists in Quebec and Ontario, which was held this year in Woodstock, Ont. This is a beautiful and thriving town. One of the Baptist's best educational institutions in Canada is there. Many men are trained in Woodstock for the ministry. The institution is flourishing at the present time.

The convention listened to a great address by Rev. W. T. Stackhouse, Baptist superintendent of missions in Western Canada. He made such a fine impression on our own gathering in Norfolk. Brother Stackhouse told the Baptist convention that he returned from our convention with a conviction, a prediction and a determination. A conviction that there was no reason why the Baptists and Disciples of Christ should be two bodies rather than one, and that every speech made in our convention would have been equally appropriate in a Baptist convention. A prediction, that in Western Canada, at least, we would be one, enjoying visible, organic unity in the near future. A determination, that as God gave him time and strength, he would work to consummate this glorious purpose. This was received with enthusiasm by the convention.

The writer addressed the convention on Tuesday morning, October 22d, and was accorded a hearty and fraternal welcome. His speech emphasized the great essentials in which the two bodies agree, and insisted that the differences between us were all but infinitesimal as compared with the agreements. Taking up Western Canada, he showed special reasons why we should be one in that country which is in its formative period, and concluded by showing why all Christians

throughout the world should be one on the scriptural basis on which they should be one. He was interrupted by frequent and prolonged applause, showing that the convention heartily received all the sentiments expressed. Ringing resolutions, rejoicing in the measure of union already obtaining in Western Canada, and praying for its deepening and enlarging, were passed. The resolutions also presented a sincere desire that the same co-operative and union movement might extend to all portions of Canada, and not be confined to the western half.

The convention elected its president and corresponding secretary as delegates to our next great convention, which is to be held in New Orleans, October 9-15, 1908.

The brethren everywhere will surely rejoice in the spirit of union which is abroad in Canada, and by prayer and contributions, both of time and money, help to make the union complete and satisfactory.

Wm. J. Wright,

Corresponding Secretary of the American Christian Missionary Society.

THE TOP OF MOUNT ARARAT.

An interview with a Chaldean student presents the surprising information that nobody has been on top of Mount Ararat, at least since Noah came down from it. This young man, who has been converted to Christianity and has come to this country to prepare himself for a missionary, puts it in these words:

"No man has ever lived who tried to climb to the top of Mount Ararat. It is the unscaled summit of the East. Maybe some day some American will climb to the head."

In reality Mount Ararat, which rises to a height of nearly 17,000 feet, is difficult to ascend, and it was not until 1825 that the summit was reached by Professor Parrot, a German. Since then it has been ascended about a dozen times. It is not probable, however, that the young Chaldean had any idea of misrepresenting the facts. He simply expresses the views of his countrymen, even those living about the mountain, who still maintain their childlike faith that nobody has ever ascended the mountain, and nobody can ever do so.

An amusing illustration of this is furnished by our British ambassador, James Bryce, in his book, "Transcaucasia and Ararat." He visited the mountain and ascended it in 1876. Two days later he visited a monastery on the north side of the mountain and was introduced to the archimandrite by his interpreter with the statement, "This Englishman says he has ascended to the top of Massis"—Massis being the local native name of Mount Ararat. The archimandrite smiled a sweet but Missouri smile and answered "No, that cannot be. No one has ever been there. It is impossible."

In fact, aside from the natural difficulties attending the ascent, it is commonly believed by the people of the vicinity that the mountain is supernaturally guarded. Possibly this is due in part to the Noah's ark legend, for the mountain is often called Noah's Mountain, or the Mountain of the Ark. Probably it is still more due to the fact that several centuries since the towns on the mountain side were destroyed by an earthquake. The mountain is an extinct volcano and is subject to seismic disturbances at long intervals. —Indianapolis Star.

Lesson Text Judges 7:9-23	The Sunday School Lesson Trumpets, Pitchers and Lamps*	International Series 1907 Nov. 17
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The Book of Judges is probably the oldest in the Bible. There are of course materials in other books which antedate it, but in its complete form it stands at the head of the list of Old Testament writings. It opens with the occupation of Canaan by the various tribes and then continues with a fragmentary narrative of the fortunes of Israel for two or three centuries until the period of Samuel. It derives its name from the local champions or heroes who arose in different parts of the country to deliver their people from their oppressors. These leaders, or judges, as they are called, were not related one to another either as a royal house nor in any order of succession. They were members of different tribes and each performed in his own locality those services which entitled him to the regard of his people and made him a local authority or tribunal as long as he lived.

The Judges.

In the Book of Judges there are about a dozen of these men named. At different periods the land was invaded on one side or another by enemies from without. The people who most frequently troubled Israel were the Moabites, the Canaanites, the Ammonites, the Midianites and the Philistines. Against them at various times and in the different localities arose Othniel of the tribe of Judah, Ehud of Benjamin, Deborah and Barak of Issachar or Zebulun, Gideon of Manasseh, Tola of Issachar, Jair of Gilead, Jephthah from the same region, Ibzan of Judah, Elon of Zebulun, Abdon of Ephraim and Samson of Dan. The years which are given as the length of leadership in the cases of these judges were apparently not continuous. Probably there were times when two or three were active, and other times when none of them were living. They were not related to one another in any way, but each performed for his local community the services of military leader and deliverer.

Gideon of Manasseh.

Of these men one of the most interesting is Gideon, a native of the town of Ophrah, in Manasseh. He sprang from a pious family and apparently had no ambitions for rulership. It was a time of great distress, for the Midianites, who at various times had important relations with Israel, either friendly or hostile, had poured into the district in which Gideon lived, crossing the Jordan and sweeping away harvests and flocks. Gideon himself was reduced to the necessity of threshing out his wheat in the excavation ordinarily used for a wine press in order to hide the operation from the enemy.

Called from his task and assured by signs he could not question that he was the chosen man to lead his people, Gideon overthrew the altar of Baal in the town of Ophrah, thereby winning the name Jerubbaal, "the man who fights

H. L. Willett

with Baal." By this act of heroism in opposing the popular idolatrous sentiment he gained a small following and soon after lifted the standard of opposition to the invading Midianites, summoning with a trumpet the clans of Manasseh, Zebulun, Naphtali and Asher.

The Testing.

In this manner an army numbering thirty-two thousand was gathered. But it was too large to be usable considering the raw character of the recruits. Gideon made all who were fearful and faint-hearted return to their homes, and thereby reduced his army to ten thousand. Even this number was too great, as he was advised, and he resorted to the test at the Spring of Harod, which resulted in further lessening his numbers until but three hundred remained.

The scene of this test is still pointed out, a short distance below the site of Jezreel in the valley which leads down to the Jordan. Out from the rocks which form the first hills of Mount Gilboa there pours a copious stream which forms a pool ringed round with reeds almost like a jungle. Local tradition asserts that the test consisted in permitting the Hebrews to drink, and that those who plunged down to the water indifferent to all but the satisfaction of their thirst were rejected, but those who knelt and dipped the water with their hands in the attitude of caution and wariness were selected for the further issue of the campaign.

The Attack and Panic.

With this insignificant host it seemed only folly to expect victory. Yet, by a night visit to the Midianite camp with his servant Phurah he learned that the host of Midianites and Amalekites which covered all the region in an unwieldy mass was not without misgivings regarding his own army and its plan. Encouraged by the dream he heard narrated he returned to his own group of warriors, and providing them with the strange equipment of pitchers containing burning lamps, and trumpets in their hands, but without other weapons, he led them to a point on the border of the great camp. There in the silence of midnight at a signal there came the crash of the earthen jars, the sudden glare of the uplifted lamps or torches and the wild blare of the trumpets. It was just the barbaric type of army on which an effect of panic could be produced by these means, and in the wild rush of fear each man drew his sword and cut down his neighbor. The darkness of the camp, the glare of torches on its flanks, and the unearthly din of panic and confusion sealed the fate of the host which the day before had looked so formidable.

Gideon the Hero.

Then began the long pursuit which lasted far out into the desert, and in which the clans who had not responded at first to Gideon's call joined. The result of the victory was to secure peace and safety for that region throughout Gideon's life, and for himself the offer of the crown which he unselfishly put

aside. This romantic event in Israel's history was never forgotten. Isaiah talks of the "day of Midian," and other prophets recall the defeat of the idolatrous host.

Gideon's story thus became the theme of prophetic praise throughout the centuries. The prompt acceptance of duty when it appears, the dependence upon God, which does not hesitate at overwhelming odds, the knowledge that success does not lie with superior numbers, but with a high purpose and an enthusiasm that cannot be quenched, the perception that victory is not gained in the first overthrow of an enemy, but must be clinched in the long pursuit that destroys his last reserve, and the generous spirit that asks nothing for itself but everything for the public welfare—these were the qualities which became synonymous with the name of Gideon.

Daily Readings.

Monday—Judges 6:1-10, sin and its consequences. **Tuesday**—Judges 6:11-24, Gideon's call. **Wednesday**—Judges 6:25-40, Gideon encouraged. **Thursday**—Judges 7:1-14, **Friday**, Judges 7:15-23, Gideon and his three hundred. **Saturday**—Zech. 4:1-10, "Not by night." **Sunday**—1 Cor. 1:20-31, power in weakness.

LITERARY NOTES.

The Atlantic.

November, 1857, is the date of the first issue of the famous Atlantic Monthly, which is issuing its semi-centennial number on November 1st. In many ways the Atlantic is unique among magazines. It does not print pictures. It is not devoted exclusively to literature, or science, or art, or politics, but to all four, thus having an unusually wide appeal. The typical Atlantic article or essay is neither technical nor ultra-popular, but an extremely well written, vivid piece of clear exposition by a specialist in the particular field it covers.

St. Nicholas in 1908.

St. Nicholas will have a unique serial feature, beginning in its November number, in the actual log, or daily record, of a "Bluejacket" on the cruiser Olympia of the United States navy. "Three Years Behind the Guns," as this unusual true story is to be called, sets down, in a homesick lad's own words, the daily life and adventures of a clever boy who ran away to sea and enlisted on the Olympia in 1898, little dreaming that before his three years' enlistment was ended he would be on the commodore's ship in the battle of Manila Bay.

Grant's Last Days.

Dr. George F. Shrady, one of General Grant's physicians in his last illness, and in frequent attendance upon him, has written for early publication in the Century of "General Grant's Last Days," putting on record interesting details relating to Grant's last months, of which no adequate account has previously been written.

*International Sunday School Lesson for November 17, 1907. Gideon and His Three Hundred, Judges 7:9-23. Golden Text, "Ye shall not fear them; for the Lord your God he shall fight for you." Deut. 3:22. Memory Verses 17, 18.

Scripture Jno. 13:7, 36 Heb. 12:11	The Prayer Meeting	Topic for Nov. 20
	Not Now, but Afterwards	

The limitations of the human understanding are often painful to endure. There are times when knowledge which is beyond our reach seems absolutely essential to our peace of mind. The striving after truth which arises from the pain of ignorance testifies to man's capacity to know the truth. His inner nature demands that he become acquainted with himself and the world about him. But before he can search for truth with joy he must believe it can be found. He must believe he lives in a rational universe and that there are things whose value is abiding. The disciple of Jesus has the faith that enables him to strive and to wait. He can use the knowledge already acquired. He does not curse God on account of what he has yet to learn.

That the Son of man came to minister rather than to be ministered unto was difficult for Peter and his companions to understand. Their education had unfitted them for receiving such an idea. They had seen the great of earth compelling the common people to serve them. If they knew of the building of the pyramids, they knew that the kings of Egypt sought to perpetuate their names by sacrificing the lives of their

Silas Jones

subjects. The apostles had in their own nation and in the Romans examples of self-seeking. The Jew desired to put the foreigner under his foot. The Roman had succeeded in conquering a world which he was exploiting to his heart's content. Jesus came to reverse the common estimate of greatness. Slowly it dawned upon the minds of his disciples what he meant. It is fair to ask the disciple of the present about his conception of greatness. Is there now in the heart of the average member of the church an appreciation of the fact that the best serves the worst? Are those who loudly confess their faith in Jesus doing the humble work needed for the redemption of the world? The task Jesus sets may puzzle the disciple. He may feel that it is beneath his dignity as Peter felt that it was unbecoming in the Master to wash the feet of the twelve, but if we do the work we shall understand afterwards. There is a great deal of crooked thinking on the matter of success and honor in the church. The corrective is in following the example of Jesus.

The suffering of the good man for the

bad is a fact not to the liking of the natural man. The natural man would have goodness pay. By pay he means the advantages seen by the eye and handled with the hands. He means freedom from pain and disappointment. He thinks sin should destroy worldly prosperity. If it does not it is not sin. He has no power to read the soul and find there the record of evil thoughts and deeds. The saint finds much that is distressing in his experience and in the experience of other saints. The reason for the misery of men is not clear to him. The more he sees of evil the less willing is he to attempt an explanation. What is he to do? He cannot be indifferent to the solution of the problem, for he has too much at stake. He cannot decide that existence is a riddle never to be guessed. To enthrone chance mocks reason. He rests in his faith in Jesus. God has come into human life and borne its sorrow. Men can trust a God who dwells among them. They may be excused from paying any attention to a God who dwells afar in the enjoyment of his own perfections while his creatures struggle in the darkness. But our God is not so understood. He is with us. What we do not understand, we trustfully leave to him.

Scripture Judges 7:2-7	Christian Endeavor	Topic for Nov. 17
	Wanted: Men for Gideon's Band	

Truth is almost always in the custody of the minority, and the great victories have ever been the victories of the few over the many. It was Elijah single-handed against the prophets of Baal, and Gideon and his three hundred against the hosts of the Midianites. And in our day every reform has begun with the few and fought its way against inertia or opposition.

So the need of all days, of Gideon's and of our own, is for men who fear God and have no other fear, who will destroy sin, but will not compromise with it, who go out to war ready for the foe, expecting war to be war, and who believe that with God they can prevail, however many be the armies that come out against them.

There are some who tell us, though, that all such language is out of place now. We must not talk of fighting. In all men and all opinions that have held the allegiance of men the root is good, they say. What we need to do is to approach them with conciliation and sympathy, discover that which is good in them, and foster and develop that. There is a real truth here. But there are bad men and bad opinions, which it is our duty to antagonize and destroy. And there are men and opinions in which the bad and the good are so intermingled that they can hardly be separated, and it becomes a question of cutting hard at the evil or

of letting them alone in their entanglement.

And there is evil in men and opinion which is made worse and more dangerous by the plausibility of its excuses, and by its alliance with good which ought to have no part or inheritance with it.

Our Lord perceived this. "I came not to bring peace, but a sword." Now, he did bring peace, such peace as the world, with its wise ways of doing things and its cunning compromises, cannot give. But his peace is peace after battle, after conquest.

And he wants men to come after him who, in the spirit of Gideon and his band, will go anywhere and do anything, and will realize that they are in a war.—S. S. Times.

Daily Readings.
Monday—Servants of sin (Judges 6:1-6). **Tuesday**—Promised deliverance (Judges 6:7-10). **Wednesday**—The deliverer chosen (Judges 6:11-24). **Thursday**—Gideon prepared (Judges 6:25-32). **Friday**—A sign given (Judges 6:33-40). **Saturday**—A splendid victory (Judges 7:8-25). **Sunday, Nov. 20, 1907**—Wanted: Men for Gideon's band (Judges 7:2-7).

HIS MOTHER'S FRIEND.
"Why do you take so much pains to make that call?" asked one college fellow of another during the recent holidays.

"You know you'd have a lot better time at the concert, and I want you to go with me. You know I do."

"Yes, old fellow, I know it, and I want to go with you; but you see it's this way: I promised my mother I'd call on this old friend of hers, and the friend is expecting me. This is really the only time I can go, and I know they'll both be awfully disappointed if I don't. You see they were chums when they were young like us, and I've heard about this Mrs. Brown all my life, and, of course, she has about me. You see how it is. I can't help going; and then I always enjoy meeting my mother's friends."

It was only a little thing for this college fellow to lose a concert in order to give pleasure to an older person, but it is just little things that many young folks carelessly leave undone without realizing how much happiness the attentions would give.

It was only the other day that a good woman with beaming face called out to a friend who was passing: "Come in and let me show you something," and with genuine happiness she displayed a photograph of a young man and another of a college room. "Just think," she said, "John Graves wrote me a beautiful letter and sent me these because he said he thought I might like to see how he looked and what kind of a room he was living in. Wasn't it lovely of him? For I haven't seen him since he was a boy, and he just did it because I'm a friend of his

mother. Every time I look at these pictures they'll make me happy, for it's so sweet to be remembered!"

O, if you could have seen that radiant face, you would constantly be on the lookout for opportunities to give happiness, not to your father's and mother's friends alone, but to older people generally; for the things which mean so little to you often mean a great deal to them. —Wellspring.

A NEW IMPETUS IN EVANGELISTIC WORK.

We can only say a few things about the great meeting held in Springfield, for our limited space would not permit us to speak of it as it would deserve. I would say in the first place that those who planned the meeting had the utmost confidence in Dr. Scoville's ability to reach large numbers of people and win them for Christ. The writer had been with him in a meeting when pastor at Centerville, Ia. While marvelously successful in those former years, he has become much more successful as a soul winner in these days. This personal confidence in the leadership of Dr. Scoville, and the assurance that he had gathered about him other consecrated workers, along with the success which had attended their labors wherever they had gone, made it possible to inspire in the churches the utmost confidence as to the outcome of our efforts. We said to our people, "You can safely follow the leadership of Dr. Scoville. Do what he wants done." It is a mistake to employ a man or company of people to hold a meeting and then presume to do only such things as have been done for years in your community. If you want to follow only your own plans, you do not need a leader.

We planned for large things. We secured a large tent and placed in it seats for 3,000 people. A tabernacle would have been much better and would have brought us larger results, but at that time it was impossible to get anything else but the tent. The meeting was thoroughly advertised in July by banners placed in this same tent when it was filled from night to night by Chautauqua audiences. And from that time every effort was made to inform the people of the "great Scoville meeting to be held during the month of September." In brief, the people were expectant and believed that something was to be done for Christ on a large scale. We get what we plan and work for in most cases.

Again, the three Christian churches of the city were in the union. This union of forces contributed very much to our success. This it seems to me is the only way to thoroughly impress a city and receive attention long enough to get decision for Christ. The other churches of the city were not in the union as churches, and yet hundreds of people from the other churches were in the meeting, and were as much interested in the success of the same as we were. The spirit of the meeting was the very best, and while much was emphasized which some of the other churches would not emphasize, there were no doggers used.

Brother Scoville is a specialist; he is a master in his own line. He has made his work a study and has tried his methods. He knows what succeeds because he has tried; he knows by experience. He watches every detail, nothing escapes his notice, everything is centered on one

thing, and that is to bring men and women to accept Christ and life. His life, "This one thing I do," is one of the explanations of the large numbers who respond to the invitation in his meetings. He does not run off on a tangent in his preaching; Christ and him crucified is his message. He preaches the Gospel with power, and men are convicted of sin. He is the strongest man on exhortation I have ever heard.

The Scoville party is a strong combination for soul winning. Nine people working almost night and day for the salvation of men are a mighty force for good, and such enthusiasm as they have is sure to enthrall hundreds of others. Mrs. Scoville, T. P. Ullom and Mrs. Ullom, Dr. Betts and Mrs. Betts are tireless personal workers; each one is a specialist in this splendid organization. The music is in charge of DeLoss Smith, who has no superior in the brotherhood. Mrs. Smith as pianist is most efficient,

and in her quiet, unassuming way makes her spiritual power felt, as she moves among the people. Jesse Van Camp is a most successful chorus leader; the people sing when he leads; our audiences were more than pleased with him. The results of the meeting were large in many ways. While those who read the reports will think of the numbers who were brought to decision for Christ and the better life, we also think of the thousands who were brought to know and understand us better as a religious body. They respect us now, whereas before nothing but prejudice existed. Southwest Missouri has received a new impetus in evangelistic work because of the Scoville meeting in Springfield. Our churches in the city and surrounding country have been awakened to their possibilities. The harvest truly was great, but larger fruitage should be gathered in the future. F. L. Moffett.

Pastor South St. Christian Church.

Let's Cheer Up

Little Girl (to complete stranger)—
"Please, sir, am I out an hour yet?"—
Punch.

Said an ambitious youth one day to a young lady, "Don't you think I'd better dye my mustache?" caressing the faintly visible progeny. "I think if you let it alone it will die itself," said the lady.

An attorney observed to a brother in court that he thought whiskers very unprofessional. "You are right," replied his friend; "a lawyer cannot be too bare-faced."

A physician writes to the London Spectator that he was recently attending a patient whose husband came to see him concerning her condition, and greeted him with the words, "Mr. Irving, do you think there is any need for any unnecessary anxiety about my wife?"

When Kitty brings her chafing dish
To make an oyster stew,
It bubbles once—a hasty stir—
And lo! the task is through.

My share I eat with relish, and
I'm careful not to grin;
Dear Kitty's mother made that stew
Ere Kitty brought it in.
—Woman's Home Companion.

Riding in an omnibus up Regent street last evening, I heard an old lady annoying the other passengers by her remarks. The conductor remonstrated with her, saying, "Ma'am, remember you are in a public vehicle, and behave as such."—C. G., in the Spectator.

A newspaper down in Maine, in telling of the death of a man through being struck by a railroad train, adds that "it will be remembered that he met with a similar accident a year ago." It is to be hoped that the habit which he appears to have contracted will not become chronic.—Philadelphia Inquirer.

A Few Freak Prescriptions.

A New York druggist is preparing a unique scrapbook. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that were copied from the original:

"I have an acute pain in my child's

diagram; please give my son something to release it."

"Dear Docther, ples gif bearer five sense worth of Aundie Toxyn for gargle baby's throat and obleage."

"My little baby has eat up its father's parish plaster. Send an anecdote quick as possible by the enclosed girl."

"This child is my little girl. I send you 5 cents to buy two sitless powders for a grown-up abult who is sick."—Home Herald.

The Reason.

Once an oyster
Sought a cloister—

The reason I'll tell you, though, sadly:
'Twas just because oyster
Rhymes with cloister

And I needed a space filler badly.

—Kansas City Times.

"LIKE MAGIC"

New Food Makes Wonderful Changes.

When a man has suffered from dyspepsia so many years that he can't remember when he had a natural appetite, and then hits on a cure, he may be excused for saying "it acts like magic."

When it is a simple wholesome food instead of any one of a large number of so-called remedies in the form of drugs, he is more than ever likely to feel as though a sort of miracle has been performed.

A Chicago man, in the delight of restored digestion, puts it in this way:

"Like magic, fittingly describes the manner in which Grape-Nuts cured me of poor digestion, coated tongue and loss of appetite, of many years standing.

"I tried about every medicine that was recommended to me, without relief. Then I tried Grape-Nuts on the suggestion of a friend. By the time I had finished the fourth package, my stomach was all right, and for the past two months, I have been eating with a relish, anything set before me. That is something I had been unable to do previously for years.

"I am stronger than ever and I consider the effects of Grape-Nuts on a weak stomach as something really wonderful. It builds up the entire body as well as the brain and nerves." Name given by the Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Z. E. Bates and his church in Atchison, Kans., will publish soon a new directory of our large congregation in that city.

Dr. W. Thompson and C. M. Hughes may be secured for meetings after December 15th. Address them at Stratton, Nebr.

J. P. Lichtenberger, of New York, lectured last week in the Jefferson Street Church, Buffalo, N. Y.

G. J. Chapman and his forces of the church in Cherokee, Okla., are in a short meeting, the fourth one since Brother Chapman became pastor of this church.

P. C. Macfarlane has returned to Alameda, Cal., to spend some time on his field there, giving his attention to the demands of the local work.

Mrs. Alice M. Wickizer proposes that one hundred women of the C. W. B. M. in Missouri give one hundred dollars each for the Missouri Centennial fund.

Herbert J. Corwine has closed his work at Bartlesville, I. Ter., on account of failing health and will move to Columbia, Mo., where he will live on a nearby farm.

The thirty-sixth international convention of the Young Men's Christian Association of North America will convene in Washington, D. C., November 22d to 26th.

Dr. Credford writes us that there is an excellent opening for a dentist in Rialto, Cal. This is in the orange growing belt. We have a good church in the town.

Herbert Yeuell and Robert Matthews are leading the brethren in Detroit in what promises to be one of the most successful revivals in the history of our church in that city.

Evangelists E. V. Spicer and E. M. Douthitt are with T. F. Reavis and the brethren of Salt River Church, near New London, Mo., in a meeting which gives promise of much success.

Prof. Edward L. Rouse conducts a teacher training class with an enrollment of fifty in the church in Peru, Nebr. The work of the church prospers in other directions also under L. A. Hussong.

F. M. Rains, in three special services last Sunday, dedicated the new Christian Church in Colfax, Ill. Norman H. Robertson is the energetic pastor. A number of local and visiting ministers had part in the services of the day.

L. L. Carpenter of Wabash, Indiana, will dedicate the new house of worship at Jellico, Tenn., on Lord's day, Nov. 17. Their house was destroyed by the terrible dynamite explosion that wrecked their city last year. The heroic band of Disciples have rebuilt their house.

I. H. Hazel has returned to Indiana after fifteen years' ministry on the Pacific coast. His successful labors in California, Oregon and Washington have won him good standing in the West. Brother Hazel is open for engagement as a pastor or in evangelistic work in central states. His present address is 732 North Sixth street, Terre Haute, Ind.

The Central Church, of Youngstown, O., recently installed a fine pipe organ, costing \$2,150. The "vocation" used before getting the above can be secured at about one-quarter of usual price, and it is about as good as new, having been used but a short time. If some worthy church desires a bargain in it address Central Christian Church, Youngstown, Ohio.

E. M. Todd, who is supported by the C. W. B. M. in the enterprise of establishing our church in Manchester, N. H., carries forward his work in that city with vigor and the most progressive methods of work. At present services are held in the Odd Fellows' Hall. An abundance of attractive and interesting printed matter is helping to bring our plea before the city.

The last word from Brother H. H. Peters informs us that over fifty persons have been found in Illinois who will support a man in the field to raise a centennial endowment fund for Eureka College. We rejoice in the prospect of an early completion of the task committed to Brother Peters and Ashley J. Elliott, of raising the money for the support of the field agent.

C. R. Neel has accepted the work at Helena, Mont., and begins his labor there the first of November. Bro. Neel has been state evangelist for Minnesota for the past two years, where his work has been signally blessed. While in this field the accessions came slowly. Bro. Neel has strengthened the churches, established new ones and done an all-round service to the cause. He is judicious and tactful, cultured and a plain preacher of the Gospel of our Lord.

The sad news has come to us that S. W. Crutcher passed away November 2d in Pine Bluff, Ark. He was well known because of the many years of his ministry spent chiefly in Kentucky and Missouri. One son, James N. Crutcher, is a minister of one of our strongest churches in Missouri, and other sons are of equal prominence in other professions. We hope to publish later a full account of the life of this man of God.

D. R. Lucas passed away last Sunday in Indianapolis, Ind. News of his death comes as a surprise to many of his brethren who saw Brother Lucas at the Norfolk Convention. For a generation he has been prominent in the work of the Disciples. He was a founder of the Christian Oracle, which became the Christian Century, and was one of the founders of Drake University, Des Moines, Iowa. We hope to have an early and full account of the life and labors of one whose ministry has been of such efficiency and high value to the church.

The brethren at Duluth, Minn., have greatly improved their church home by a new stone foundation and new roof and splendid interior decorations, which make their building more secure and attractive. They have expended about \$1,800 for this purpose. This is one of the most liberal churches in the brotherhood. The pastor, Baxter Waters, is preaching a series of Sunday morning sermons on the teachings of Jesus. In the evenings a series of expository sermons on the

Book of Acts, which are awaking enthusiasm and drawing good audiences. He has begun on his third year in this important but difficult field.

The First Church in El Paso, Tex., for which Dr. H. B. Robinson is preaching, has undertaken the task of raising \$2,000 before December 1st, chiefly for payment on their church debt. Brother Robinson writes: "El Paso is a new and beautiful city of 40,000 inhabitants. It is growing rapidly. It is the winter home of culture and refinement from the north and east, and the gateway of the Gospel to the southwest and to Mexico. The \$35,000 property of the First Christian Church contains the favorite auditorium in the city for religious and educational assemblies. The church is one block from the central plaza, in the same block with the \$100,000 Y. M. C. A. building, and fronts the Carnegie Library. The buildings of the city are practically all made of high-class brick and stone. The streets are of bitulithic paving. There is a section of Mexicans along the river. There are nine public school buildings, including the high school, with two new buildings and two additions under construction."

DES MOINES, IOWA.

Des Moines ministers' meeting, Oct. 28. Present C. S. Medbury, University Place, 10 additions; Finis Idleman, Central, 6 additions; C. Eppard, Highland Park; Finkle, South Side; Meiges, 9th and

HER "BEST FRIEND"

A Woman Thus Speaks of Postum.

We usually consider our best friends those who treat us best.

Some persons think coffee a real friend, but watch it carefully awhile and observe that it is one of the meanest of all enemies for it stabs one while professing friendship.

Coffee contains a poisonous drug—caffeine—which injures the delicate nervous system and frequently sets up disease in one or more organs of the body, if its use is persisted in.

"I had heart palpitation and nervousness for four years and the doctor told me the trouble was caused by coffee. He advised me to leave it off, but I thought I could not," writes a Wis. lady.

"On the advice of a friend I tried Postum Food Coffee and it so satisfied me I did not care for coffee after a few days' trial of Postum.

"As weeks went by and I continued to use Postum my weight increased from 98 to 118 pounds, and the heart trouble left me. I have used it a year now and am stronger than I ever was. I can hustle up stairs without any heart palpitation, and I am cured of nervousness.

"My children are very fond of Postum and it agrees with them. My sister liked it when she drank it at my house, but not when she made it at her own home. Now she has learned to make it right, boil it according to directions, and has become very fond of it. You may use my name if you wish as I am not ashamed of praising my best friend—Postum."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. "There's a Reason."

Shaw, 5 additions; Horne, Grant Park; Macey, Park Avenue; Bryan, Altoona. We meet on Mondays at the noon hour at the Central for lunch and conference concerning our common interests.

Jno. McD. Horne, Sec.

THE CHICAGO CHURCHES.

George B. Stewart was the preacher last Sunday for the Garfield Boulevard Church. This mission church has a good Sunday school and seems to offer a promising field of labor.

One person was added to the membership of the Evanston Church last Lord's Day in meetings conducted by the pastor, O. F. Jordan.

C. Elias Winston and his wife may be secured by our churches near Chicago for entertainments. Bro. Winston is pastor of a new church among colored people of Englewood. His wife sings and he reads from the writings of Paul Dunbar and other authors of negro dialect stories and poems.

Two additions were received in regular services of the First Church in Waukegan, for which R. L. Handley is preaching.

A Sunday school for the Swedish people of West Pullman and neighboring suburbs was organized last Sunday in the West Pullman Church, where Guy Hoover is minister.

Services last Sunday in the Englewood Church marked the beginning of the ninth year in the pastorate of Charles G. Kindred. Bro. Kindred began his work in Chicago when this church had a membership of 165 and a Sunday school of 167. Now there are about 500 members and an equal number in the Sunday school. The church supports two foreign missionaries and two Living Link mission churches at Elgin, Ill., and Chicago Heights, Ill. Four of its young men are studying for the ministry and two of its young women are preparing for foreign missionary work. During his ministry in the city Bro. Kindred has won himself a large place in the affection of Disciples in every church of the city and has become of strong influence in lines of interdenominational activity.

C. M. Schoonover, formerly minister of the Douglas Park Church, is now pastor in Bonham, Tex. He began his work there Oct. 13. Bonham has one of our best churches in northern Texas. Mrs. Schoonover is still in the city continuing her musical studies.

Mrs. M. E. Harlan, national secretary of the Christian Woman's Board of Missions, is in the city this week. She is here to attend an interdenominational conference of national officers of missionary societies. Mrs. Harlan is stopping in the home of Mr. and Mrs. George A. Campbell of Austin.

A Growing Church in Elgin, Ill.

About two years ago the Disciples of the city were called together and encouraged to begin work under the leadership of C. A. Exley. He continued to preach for the small company during the next eight months. After an interim of several months when there was no pastor, W. D. Endres, the present minister, began his work in October, 1906. At that time Elgin was selected by C. G. Kindred and the Englewood Church as a promising field for a Living Link mission work, and Bro. Endres undertook his labors with the support of the Englewood Church. The congregation was organized

last January with 32 members. This number had grown to 43 on Oct. 1. With the church in a promising state, plans were made for a meeting in October. V. E. Ridenour was secured as song leader and the pastor did the preaching. By the meeting 21 new members were enrolled, others who had given up interest in the church after a failure in former years were enlisted and the enterprise of the new church in the city was brought fully before the community by extensive and judicious advertising as well as by the success of the meeting. There were two confessions in last Sunday's services, making a present membership of 67. There are 65 in the Sunday school. The church has the excellent record of almost sixty dollars given for missions this year. The pastor speaks in high terms of praise of their helper in the meeting, V. E. Ridenour. The church rejoices in the outlook for a permanent work in Elgin.

The Social Union Banquet.

The following of our Chicago churches brings to the Disciples of the city no more interesting and pleasurable occasion than the Social Union banquet. The last banquet was held on Tuesday evening of last week in the Grand Pacific Hotel. After an informal reception in the parlors over one hundred persons were seated about the dinner tables. Parker Stockdale, pastor of the Jackson Boulevard Church and president of the Social Union, was toastmaster and he performed the duties of that office in the most happy manner. Two speakers of the evening were ministers, two were representative laymen among the Disciples. Edward S. Ames, minister of the Hyde Park Church, spoke upon "The Essential Message of Christianity"; W. F. Rothenburger, minister of the Irving Park Church, on "The Work of the Churches." Of the two laymen, Mr. H. D. Wright made an address on "Business in Religion and Religion in Business"; Mr. F. M. Childs had as his subject "The Majesty of the Law." Most of the churches of the city were represented at the dinner, the First Church having the largest delegation. Not only because of the excellent addresses and very acceptable music of the occasion, but as well for the opportunity for the cultivation of acquaintance among workers of our Chicago congregations, was the banquet pronounced a memorable and notable event.

"It is not helps, but obstacles; not facilities, but difficulties, that make men."
—Brander Mathews.

"How good is man's life, the mere living!
How fit to employ all the heart and the soul and the senses
Forever in joy."
—Browning.

TO PRETENDERS A Wholesome Word for Guidance.

Just a word to you, "Collier's" and other glaring examples of Modern Yellow Journalism and Cigarettes.

Environment gives you a view-point from which it is difficult to understand that some people even nowadays act from motives of old-fashioned honesty.

There are honest makers of foods and healthful beverages and there are honest people who use them.

Perhaps you are trained to believe

there is no honesty in this world. There is, although you may not be of a kind to understand it.

Some of you have been trained in a sorry class of pretenders, but your training does not taint the old-fashioned person trained without knowledge of pretense and deceit.

These letters came to us absolutely without solicitation. We have a great many thousand from people who have been helped or entirely healed by following the suggestions to quit the food or drink which may be causing the physical complaints and change to Postum Coffee or Grape-Nuts food.

You are not intelligent enough to know the technical reasons why the change makes a change in the cells of the body. Your knowledge, or lack of knowledge, makes not the slightest difference in the facts.

You can print from old and worn plates all the cheap books your presses will produce and sell them as best you can, but such acts and your "learned" editorials are but commercial, and seek only "dollars" and much by pretence.

When you branch out into food values you become only ridiculous.

Stick to what you know. The field may be small but it is safe.

This first letter is from the President of the "Christian Nation," a worthy Christian paper of New York.

New York, Oct. 2, 1907.

Postum Cereal Co., Ltd.,
Battle Creek, Mich.

Dear Sirs:

I am, this morning, in receipt of the enclosed mighty good letter from one of my subscribers, which I forward to you, and which I am sure you will be glad to use. I am personally acquainted with this lady, and know that she has no object in writing, other than to do good.

Cordially,

John W. Pritchard, Pres.
Brooklyn, N. Y., Oct. 1, 1907.

Dear Mr. Pritchard:

Noticing Postum Food Coffee advertised each week in your reliable paper, I concluded to try it, and feeling it a duty towards those who may have suffered as I have from indigestion, desire to state what wonderful benefits I have received from Postum although using only a short time, and not do. I alone realize and appreciate its good effects, but friends remark, "How much I have improved and how well I look," and I tell the facts about Postum every time, for since using it I have not had one attack of indigestion. It is invigorating, healthful; does not affect the nerves as ordinary coffee, and if properly made, a most delicious drink. Although I have not had much faith in general advertising, yet, finding Postum has done so much better for me than I expected I am more inclined to "Prove all things, hold fast that which is good." I am so thankful for good health that I want it known what a blessing Postum has been to me. You may use these few lines as an ad. if you so desire and my name also.

Very truly yours,

Anna S. Reeves.

275 McDonough St., Brooklyn.

Coffee hurt her, she quit and used Postum. She didn't attempt to analyze but she enjoyed the results. Underneath it all "There's a Reason."

POSTUM CEREAL CO., LTD.

A COMPARISON OF TEN YEARS.

A comparison of the financial record of the Foreign Society for 1907 with that of 1897, or ten years ago, is an interesting study.

1. Ten years ago the society passed the \$100,000 mark for the first time; this year it passed the \$300,000 mark for the first time. Then the receipts reached \$106,222; this year \$305,534, a gain of nearly \$200,000, or an average gain of about \$20,000 per year, or over 187 per cent.

2. In 1897 the churches as churches gave \$39,586; this year \$123,468, a gain of \$83,900, or 212 per cent. That year 2,586 churches gave to the work, this year 3,419, a gain of 933, or 36 per cent. That year the churches averaged \$15.30 each, this year \$36.13.

3. In 1897 the Sunday schools gave \$30,027; in 1907, \$77,158, a gain of 156 per cent. That year 2,810 schools observed Children's Day; this year 3,785, a gain of 975, or 34 per cent. The gain in the number of contributing schools is only 42 more than the gain in the number of contributing churches. That year the school averaged \$10.68; this year \$20.38, or about double.

4. In 1897 the individual offerings amounted to \$14,293; in 1907 \$32,145, a gain of \$17,852, or 124 per cent. That year the personal offerings averaged \$15.06; this year \$33.73.

5. In 1897 the Endeavor societies gave \$3,358; in 1907 \$12,789, a gain of \$9,431, or 280 per cent. That year 528 contributed; this year 997, a gain of 469, or 88 per cent. That year the societies averaged \$6.36; this year \$12.84.

6. In 1897 the Foreign Society started the Annuity plan, the first organization among our people to adopt this plan. The receipts to the Annuity fund amounted to \$6,800; this year the Annuity receipts reached \$36,250. The total amount received to this fund in ten years is \$284,198.

7. Ten years ago the society had 87 missionaries and 76 native helpers, a total force of 163; now it has 155 missionaries and 410 native helpers and a total force of 564. This is an increase of 68 missionaries, or 78 per cent, 334 native helpers, or 439 per cent, and an increase of 401 in the total force, or 246 per cent.

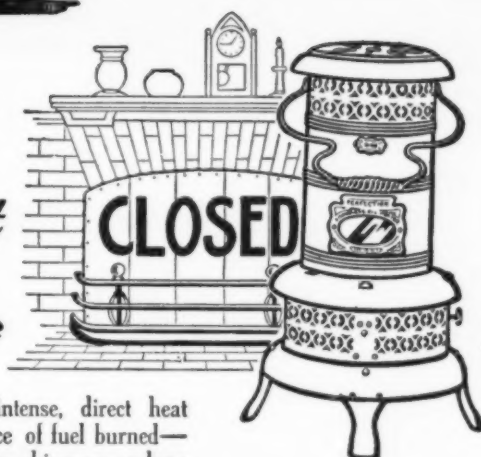
The above figures are worthy of the careful and prayerful and sympathetic study of every friend of Foreign Missions. Has not God blessed the work beyond our poor faith? Under God we can do even better in the next ten years if we will. To this end let us make the present year one great growth. We ask the co-operation of the preachers, the church officers, the Sunday school superintendents and the missionaries on the fields and all who love our Lord and glory in the extension of his kingdom.

F. M. Rains,
S. J. Corey,
Secretaries.

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Berkeley, a rapidly growing city of 45,000 people, is the educational Mecca of the West. Travelers associate her name with beauty. Standing in her midst, as the eye sweeps from the northwest to the southeast, it is greeted by the grandeur of an unbroken summit line of foothills, which rise as mighty walls to protect this busy city of art and education. The soul of the nature-lover feeds upon the constantly changing hues

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that
Doesn't
go up
the Flue*



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of these old hills. This spectacle of beauty begins when the first morning rays slowly lift the folds of night and gently spread their colored mantle over the panorama of evergreen groves, fenced pasture lands, wooded ravines, artistic cottages and not least, old "California's Big 'C.'" The shadows and colors change moment by moment, until the purple robe of evening finds tone from the tinted west, as the sun noiselessly sinks into the restless waters of the Western sea. Directly to the west, beautifully spread at the feet of Berkeley, stretches the portal to the sea which makes neighbors of the Orient and Occident. The foothills to the east find expression in the changing effect of a moving sun. Golden Gate, to the west, when the sun has run her course, makes a path for the play of the silvery moonbeams. Out over the southwest the eye beholds a city rising from her ashes and reconstructing monuments to American genius, Western perseverance and indissoluble faith. Yale has her time-honored establishments; Harvard points to her classic halls; all the great universities and seminaries of the East, South, Middle West and North speak, with effect, of their magnificent locations; but nowhere does the voice of Nature speak more directly to the deeper recesses of the human soul than does it speak in the home of the University of California.

The beauty of Berkeley calls forth whatever poetry may be in the soul of a writer, but besides the beauty of the place there are many important reasons why the theological student finds himself satisfied in the Berkeley seminaries. A theological student must be an observer of social conditions. The new social developments and the heart of the social evolution are found in the newer sections of a nation.

California is still in the formative period, and as a result has the spirit of invention and fairmindedness. Social unrest and agitation are the present characterizing features of San Francisco.

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The articles are largely in the nature of Dialogues, Tableaux, Recitations, Concert Pieces, Motion Songs, and Short Dramas, all based upon or illustrating some biblical truths. Special care has been taken to make provision for such occasions as Christmas, New Year's, Easter, and Thanksgiving, so that no time or season is without a subject.

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co. Upon this city is focused the attention of all American representatives of both capital and labor. The immigration problem finds central interest in the Golden Gate. The fight for municipal and industrial decency finds now its main arena in San Francisco, where the pulse of American life beats in such a way that the student of human nature can better sense it than in any other section of the United States.

The advantages for fellowship in the Berkeley seminaries are unsurpassed. At present there are four seminaries, with a fifth one under process of organization. In the student bodies there are represented, at least, seven different denominations. These student bodies are all organized into one organic whole called "The Associated Divinity Students of Berkeley." This organization makes it possible for all the seminary students of Berkeley to discuss practical things from the same floor, indulge in athletics on the same field, enjoy social functions which are represented by all the seminaries, and thus in a few months' time enable each student to see that his fellow-student is a man quite like himself, regardless of denomination or race.

Here the educational advantages are quite as great as the educational advantages of a theological university. Each seminary gives full credit for work done in all the other seminaries, and the result is a most free intermingling of students in the different schools, a much larger library reference and a first-hand acquaintance with the leaders of thought in each of the respective faculties. The University of California is a most useful supplement to the Berkeley professional schools. There are the most cordial relations between the University authorities and the seminary authorities. A certain amount of post-graduate work of a specified nature, from the University of California, is accepted as electives in each of the seminaries. This makes it quite possible for a man with strength and a well-earned bachelor's degree to secure a master's degree from the university, and a Bachelor of Divinity from a seminary in three years' time. It also affords a splendid opportunity for students who have not completed a college course to do so while they are pursuing their professional studies. The whole library of the university is open to the seminary students. For instance, the "Philosophical Union" is an educational institution of the highest character and value, in which participate university students and faculty alike, with seminary students and faculty.

Again, Berkeley is an advantageous center for students who wish to preach during their years of study. Within fifty miles of Berkeley are a sufficient number

of country churches and newly organized city churches which are not able to supply their pulpits with men who may give full time to meet all the demands that may be made by students for years to come. Scholarships are forthcoming from some of the seminaries to the men who merit them and are in need of them.

The "Associated Divinity Students of Berkeley" invite the attention of every man who is looking forward to a course of study in a theological seminary.

CORRESPONDENCE ON RELIGIOUS LIFE.

(Continued from page 948.)

to me. Have you ever started to refer to some one as "brother," and then remembering he is not a member of the church, change to "Mister"? Don't change again. He is your brother.

Let our sentence for the week be from Balzac: "Thought, the living principle of good and ill, can only be quelled, trained and guided by religion."

Let me commend as the book for the week "The Materials of Religious Education," published by "The Religious Education Association," Chicago.

Austin Sta., Chicago.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

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FROM THE FIELD

TELEGRAMS

Atlanta, Ga., Nov. 3.—Meeting fourteen days old. Great sermons, great singing, great interest. Wilson and Lintl winning golden opinions. Fifty-one additions today, 157 to date.

H. K. Pendleton, Pastor.

Lincoln, Nebr., Nov. 3.—Another glorious day; 172 accessions. Brother Ullom spoke to women only in auditorium and I spoke to men in Oliver Theater this afternoon. Ninety-eight men came out for Christ; 1,102 accessions here in 23 days of invitations. We have not a representative building in this city, but four representative pastors and consecrated churches. Not great in numbers, but in unity and zeal. Best auditorium and preparation we have ever had. God has rewarded us all according to our faith.

Scoville and Assistants.

ILLINOIS

Table Grove.—Alva W. Taylor, of Eureka, Ill., did the preaching in a three weeks' meeting in this church. He was ably assisted by Lee Bowen of Kansas City as song leader. Good preparation had been made for the special services by the pastor, Fred S. Nichols, and his helpers, which largely made possible the results of the revival in the addition of 29 persons to the membership of the congregation. The preaching is pronounced by members of the church of such a character as to mean strength for the church for years to come. All lines of the church activities are in excellent condition, especially in the Sunday school, in which a fine training class has been organized.

Palmyra.—The good condition of the church work in this place under the leadership of W. H. Kern is revealed by the number of additions in the regular services. There were six last Sunday. The church is pushing its work with harmony and enthusiasm in every department.

INDIANA

Anderson.—George W. Winfrey as preacher and Chester Shaul as singer were helpers in a month's meeting in the Arrow Avenue Church. The revival services ended with an increase of 37 in the membership of this new church, which had a working force of but 67. W. L. Lundy, the pastor, and his people are happy in the fine prospect for the coming months.

IOWA

Hamburg.—Isaac Elder has been minister of this church for three years. Good results attend his work. In a short meeting in which the pastor is preaching and Charles E. McVay is leader of song there had been six additions on October 30th. Evangelist McVay will sing next in Armstrong, Ill., beginning Nov. 17.

KANSAS

Peabody.—J. P. Haner is holding a meeting for this church with an increasing interest in the revival. On Oct. 28 there had been four additions. After hearing Bro. Haner a Baptist minister of Great Bend, Kan., will identify himself with the Disciples. The evangelist is

hopeful of uniting our church and a weak Baptist church in the town. Bro. Haner may be secured for meetings in 1908 by addressing him at Moran, Kans.

MISSOURI

Carter.—This congregation was helped during one week of special services by George T. Smith of Dexter, Mo. There were eight accessions to the church. Two of these were by confession.

Huntington.—E. V. Spicer and E. M. Douthit of Texas led the church in this place in services during three weeks. As a result the congregation has 27 new members. Of this number 23 were baptized. The people are much encouraged by the meeting.

NEBRASKA

Peru.—L. A. Hussong had the great joy of baptizing his eldest daughter in services in which six other new members were welcomed into the church. During October there were 13 additions.

OHIO

East Liverpool.—In his meetings, Oct. 29, E. P. Wise received three confessions. The enterprises of the First Church give promise of a successful year.

TEXAS

Bonham.—In services Oct. 20, conducted by the new pastor, C. M. Schoonover, four persons made the good confession. The church now has the largest Sunday school in the history of its work and in other lines the outlook is flattering.

WASHINGTON

Olympia.—Since Oct. 3 the First Church has been laboring with S. W. Jackson and wife and Edward McKinney in a revival meeting. On Oct. 29, 38 new members had been added to the church. W. S. Crockett, the minister, commends very highly the ministry of the evangelists who have made a favorable impression on the community. Following the meeting, Bro. Jackson and his wife spoke to audiences in the Episcopal Church. The meeting was to end with a lecture on last Monday night by Bro. Jackson.

NEW MINISTER AMONG US.

At the Tabernacle services last night we were rejoiced at the reception into our fellowship Bro. I. W. King and wife. Brother King has been a preacher of the Christian Adventist for over twenty-

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five years. He is a man of no small amount of ability as a speaker and minister. He has labored in this state and Florida and has always done excellent work wherever he has gone. When we began this work Brother and Sister King became regular attendants and began to ask questions. We had many talks with him, gave him tracts, papers and books to read. He is a man who is earnestly seeking for the truth. The beauty and simplicity and scripturalness of our plea won him. He desires to devote his life to the restoration of the New Testament church. He is available for work as a preacher or evangelist. Some church needing him would do well to address him at 1010 So. 7th street, Wilmington, N. C. I hope some church will call him. We are to begin a meeting Nov. 3, E. E. Violet and Prof. Oscar Marks leading us. We are preparing for a great meeting.

Wilmington, N. C. F. L. Davis, Pastor.

VINCENNES AND VICINITY.

Austin Hunter lectured at Vincennes on the evening of October 25th. His lecture was on "Half-Baked People." The effort was a splendid one. The lecture is strong and is delivered with great effect.

Brother P. C. Cauble is in a meeting at the present time with the church at Marengo, Ind. The meeting is to last about three weeks. The prospects for a good meeting are very promising.

Brother W. B. Morris preached for the brethren at Oblong on Sunday, Oct. 27th. He supplied for Brother Cauble, who is the regular pastor of this church.

Brother B. F. Turner, of Owensville, Ind., preached for the church at Wheatland on Sunday, Oct. 27th. Brother Turner gives one-half of his time to the Nauvoo church in Gibson county, Indiana. Bro. Turner is a good man. His time should all be taken.

J. H. Brooks, our pastor at Carlisle, Ind., is in a short meeting with the church at Loogootee. He began there on the evening of Oct. 28th. Brother Brooks has only been in our state for a short time, but he is making good with the Indiana churches.

I am informed that the church at Oaktown, Ind., has called D. C. Hanna, of Virginia, to its pastorate for full time. We extend the glad hand of welcome to our Virginia brother to the best state in the Union, Indiana. The Oaktown church is a most excellent one. The church has a beautiful house of worship.

J. E. Slimp of Bruceville commences a meeting for the Mariah Creek Church on Monday evening, Nov. 4th. The Mariah Creek Church is one of the leading missionary churches in the state of Indiana. This church is known for its good works. Brother Slimp preaches for the church once every month.

Brother Bebout is to hold a meeting for the church at Willow Branch in the middle of November. Brother Bebout is the district evangelist for the Seventh District of Illinois. He is working hard to get the work among the weaker churches on a more prosperous way.

The church at Berryville, Richland Co., is without a pastor. This is a good country church. The Allison Prairie Church is making extensive improvements on its house of worship. Something like \$1,500 is being expended. Brother Brooks is soon to preach for the church.

D. R. Bebout preached for the church

at Sumner, Ill., on Sunday, Oct. 27th. The Sumner Church has no regular pastor now. This church is on the eve of undertaking the erection of a new house of worship.

Wm. Oeschger.

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KENTUCKY WORK FOR 60 DAYS

Harlan C. Runyon is just as busy since the convention as he was before. There have been about twenty added, fourteen of them during a short meeting in which H. W. Elliott did the preaching.—S. J. Short reports 17 added in his Big Sandy Valley field and other good results.—L. B. Haskins says that Erlaner is doing well. He expects to leave that field the first of January and a good man is wanted who will preach there half time and the remaining two Sundays at near by places.—C. A. Van Winkle has added 18 since last report to the papers. Over \$500 raised for local work. Part of his time was spent away from Berea.—One baptism at Wellsburg and work doing well as indicated by E. T. Hays.—One hundred additions reported by D. G. Combs. He is now preaching regularly at Hazel Green and Olive Hill and much of this work was before he began this. Olive Hill has bought a \$450 lot and has begun to build a concrete house and a good one.—Bardstown had the usual sermons by Bro. J. B. Briney and all are anxious for him to continue in 1908.—

Three dozen additions constitute a part of the good results of the labors of J. W. Masters. The house at Harlan Court House is nearing completion.—Five added at Morehead and the house improved as W. F. Smith tells us.—Sixteen added in September by W. J. Cocke. He has held a meeting at South Side, Lexington, with J. H. Stambaugh and is now in one at Jackson, Breathitt county, since receipt of September report.—L. L. Carpenter will officiate at dedication of the Jellico house on Nov. 17th. A great day is confidently expected. R. G. Sherrer is anxious that the friends of this important work shall be present.—A meeting has been in progress for some time at South Louisville Church. Edw. B. Richey had the help of B. F. Tanner. Twenty-seven added at last report. Thirty-five additions during past sixty days. Richey says this is the best meeting in the history of the church.—Twelve additions reported by H. L. Morgan.—Fifteen additions in September by Z. Ball. He is to move to Jackson county soon.—Three added by H. H. Thompson in Pike county.—Chatham work doing well as reported by J.

W. Ligon.—Nine added at Valley View and Irvine by O. J. Young.—Four added by C. W. Campbell at Livingstone.—Geo. D. Verco reports two additions at Clay City.—Elijah Petty held a meeting in Carter county with 77 added.—A house will be built at once if the plans formed are carried out.—One added at Second Church, Richmond, and the work doing well as we are told by the minister, W. O. Foster.—H. W. Elliott preached twenty-two sermons at seven different places and sent out enough mail to require more than \$40 postage. Indications encourage him to think that the month of November will be used more generally than ever before for taking the offering for our work. We plead for the largest liberality in supporting this work. Many of the appeals for help must be held until we know more fully what the churches will do for the work. Receipts for the time since convention \$169.44; our obligations for that time about \$1,400. This will suggest at once the imperative need of prompt remittance of every dollar to be had for the state work in Kentucky. Sulphur, Ky., Oct. 31, 1907.

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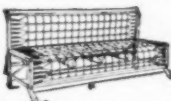
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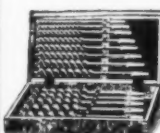
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